IMVO ZABANTSUNDU (NATIVE OPINION) SEPTEMBER 15, 1892 3

kubo mayibe ngxengengxenge. Nase Palamente ukuba ilungu lifuna incazelo ngencito etile eyenziwa ngu Rulumente, unyanzelekile ukuba ayinike lencazelo nangapandle kwesiroro. Kunganina ke ukuba silinde usuku ekuyakuti ngalo, lamazwi abe yimpendulo esicelweni setu “ Sekusemva ” ! Manene, akuse Bhai ku- pela, kodwa kulo lonke eli lomzantsi we Afrika sifumana abaninizitora abangenisa impahla ngokukulu behlaula ngemini enye irafu empahleni eku £200 uangape- zulu, benabapati bomsebenzi *abavileyo* kodwa bengena kupumela, andiboni ke ukuba kukutata impahla Pesheya *kodwa* okunokulenza lihlaule elishishini. Ndi- funa uluvo Iwenu babambi-zahlnlo.— Owenu obekekileyo,

Frank Makwena.

Port Elizabeth,

August 17, 1892.

INDABA.

QUEENSTOWN.

Nge Komani. — Ledolopu sinetemba ka ncinane ingati ifuna ukutabata ama- nyatelo apambili kubantu.

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Ngani?—Sipawula xana kuko i concert ne tea meeting; ungafika indlu izelo ngabantu bodwa, ngakumbi ngemini zomculo, babe nokuzola okukulu.

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Itemba lase Komani.—Lento yayi- yenye yento ezibalulekileyo mhla indlu yazala, bazola nabantu. Mhla wateta umlungukazi ongu Mrs. Webb ngokucha- se utywala. no Messrs. Hlati, Dlova, Webb, no Rev. S. Mvambo ngobuciko obukulu, kuba umfo lo into uyipiwe. Wada wavakala esiti owase Kimberley— Madoda, mna ngenxa yokuteta kwaba- ntu nge Komani beudiba akuseko ne tyalike, kanti ngumzi omhle otembisayo.

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Nge Location.—Ngoku kule Location kuko imiteto emitsha oti wonke ubani onendlu afungiswe pantsi kwayo ngo- kwenza umqomboti abati yi K.B. ukuba akasokuwenza. Lonto iyabubekeka.

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Igama Lotywala-Lokuba yi Bita xana umntu esiya enkantini—uti uya Engenju—yinto k‘e leyo ungayiva usaud’- ukuyiva ekabeni. Yiyo into ombana.

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Ngemidlalo. — *I Tennis* yiyona nto kubonakalayo ukuba ikutalelwe ngama- nenekazi ambalwa. I club ziseko zombi- ni tina apa. Pambili Komani! Lipina

Bhai? Yinyaniso ukuti obo pambili uba semva. *I Tournament ( Umnyhadala)* Liti i Qonce upina? Lixesha ukuba mawube sowuvakelo apo nmole ukuba kona, mna nditi e Qonce; batininaaba- nye? Kuwe Qonce, vuma ovule esa- ngwoni, lixesha i Bhai lifuna ukuba libuhlute ekaya ubu *champion,* lumka! Ukuba umnyhadala ubese Kimberley akulungile kuba kunganzima kuti uku- hamba ne pass. Kusemhlotsheni ukuba singalilifa lentolongo ike yakona. Ama- nenekazi nawo sakuva ayilindele eyawo ye Tennis kwase Qonce.

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Indawo ye Qonce. — Kambe Qonce asinguwo mangaliso ukuba kube njalo ngokuba into yonke jqala kuwo. Imvo ivele kuwe, Ikaya livele kuwe. Njenge speech sika Mr. W. Seti o Bhai nge tournament, makube njalo ke.

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Umsebenzi Nomlungu.—Ungeva esiti umlungu xana ufuna umsebenzi : “ Mse- benzi radani Jani, ilanga banya kubalela, ipelile imali.” Kunzima madoda, indo- da iya kufana nonina kulonyaka. Maku- tandazwe kuse kufupi.

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Amalungiselelo, — Luyaquma utuli e Komani ukulungiselela u December. Sinosizi noko kuba ikhaba lebhola aliko kanye apa, asazi ukuba siya kutinina ukupumelela kulonyaka. Akuko kufa kunjani. *Ibita —* nelikoyo lite nqwi e “ Biteni,” kodwa ungamana ukuva lisiti —wova ngam wona xana kunzima.

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Ilinga.—Libalele, e Wesile kuqalwe ngo Mvulo ukutandazelwa imvula ; inko- nzo zayo kuya kude kubo lolwcsi Ne usuku.

(ngu qebei.)

Imvula.—Namhla ndisonza lamanqaku nje kuko into ebesekumzuzu singasayi- boni imvula, bekusekunzima kubafuyi nakubalimi—siti kunye nabo, danke! Sombawo!

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Ubusika.—Obubusika bube bobubanda kunene kweli, nabakade beko kulo bati yeny’ into kanye le yalonyaka.

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U Mayor Nonkala.—Kutsha nje u Nonkala uke wanesikalazo ngamadindala asebusuku antsundu, ngokuti akawuqondi umsebenzi wawo kuba uke awalinge ukuwabiza njengobona ingozi, asuke abe ngamatatasholo apa angawuqondiyo um- sebenzi, utsho ke esiti makufun we amhlo- pe. Fundani madoda nazane nomsebenzi wonu. Semka isonka.

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Obemangele.—U Mafa Rabula ube mangalele u Joana ngokuti ube £1 ne ngcawayake, ufunyenwe engenatyala u Joana lowo wakululwa ngumantyi.

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I Pioneer ne Komani C.C.—Ezi club zombini zike zanentlanganiso kwagqi- tywa ekubeni kuvulwe i season, ngo September. Nantso into makwedini ase Komani! Namhla kutiwa umnyhadala use King; Queen yinto lonto, nyakenye nike nenza into entle makwenkwana. Intonga mazipatwe iveki zonke.

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I Tea Meeting.—Kuyo lenyanga ke kekwako i Timiti paya kuleya tyalike yase Rabe. Hai betu, umzi omahlelo uye kakuhle. Umsebenzi wawonganyelwe ngu Rev. J. P. Ritchie umfundisi omhle, kwakuko no Mr. Wesley umvangeli wa­ma Lawu, kuba kaloku oka Motaung amala yena kwapela—abantsundu ke abe- bemfuna ababanga nakumxhasa, siteta nje namhla akaseko, selese New Bethesda, kwase Rabe. Le timiti iyoliswe kunene, zingoma ebezilungiselelwe kakuhle yi Choir yase Tshatshi, yazinyaswa kakulu nabubuko balamanene Messrs. C. Hlati, Rev. S. Mvambo, Messrs. R. T. Nukuna, T. Ntlebi, Gantsho, Lekalakala nabanye. Into ete kuti yafuna ukubambi yingxolo eyenziwa ngabantwana eside sati tina ukuba abantu base Komani lento yaba- ntwana abayikangeli itimiti zabo azisayi kuyiwa ngabantu abangateni zingxolo ezinjalo; lento mayikangelwe ngamadoda. Kwoku ! Yena u Meneli asimlibali umfo ongenamaa kwabanye omaneli. Kwoku zayolana izipitshi,

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Isihelegu. — Esisihelegu semidungela evela ngapandle, efike ize namashwa apa edolopini, kulilwe kusand’ nkulilwa ngamaninakazi, ngati sisate nqum apa e Komani kuba nesihelegu apa sonxilo asimandundu kungoku; tina apa ama Tempile awupete bume umzi, nosindayo usinda engasindile. Tina intom bi zalapa umfana azingeke zimpe idinala xa ange- nguye umtempile. “Sis! If you take liquor you are not lit to be a man!” Atsho tata awalapa. Pambili Queen ! keep your mark !

IMVULA*.*

Amapepa avela kwindawo ezilandelayo axela ukuba imvula ifikelele kwezo- ndawo E Cradock, e Monti, e Rich­mond, e Somerset East, e Fort Beaufort, Murraysburg, ngazwinye ilibhakaxe li- pela.

Impawana.

Njengokuba sihleli sibeke indlebe ubudi- didi bokubhena bubonakala ukuba busekwe pezu kokungawazi kanye umteto okubhenela wona, yimpi epakamisa ingxokozelo. Siqo nda tina ngati bayakuba zinkamamunge kwakumbuzo wokuqala—ukuba Umtandazo esingiswa kwi Nkosazana yinto ekubuzwana kupendulwane ngayo. Uncedo selusekubeni asinto kuqutywa ingxoxo ngayo Umtandazo wasema Ngesini. Uwanikela otunyelwa kuye ungenzi zwi

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Mbangi yokuba siti kupitizelwa yinxanye pezu kukungawazi amaqondo omteto senziwa yinteto eke sayifumana komnye umhlobo wetu oteta ngokuncipa kwabavoti okuyaku bako—bevunelwa pantsi zi Felkornet. K ‘nto yokutshutshiswa kwabantu zi Felkornet yebihleli iko kwa ungekabiko lomteto; ana bakoyo ngabasinda kulombubho. Umhlobo wetu kukade uyakuti uteta ukuba xa base ngelwe pantsi abantu kuyakufuneka bevuke nge £75. Ukuba angaba utsho kupela singati akawulesanga umleto omtsha otj abayakuba besevotiui bayakuhlala bengena nge £25. Mayelana nendawo yabafuduki —ababaninzi, zaye indawo zabo bambalwa ziyakutatyatwa ngabayakumana ukwaka izindlu ezipilileyo, ezitembayo ukuba umzi awuzimisele kumanqugwala lonke ixesha Impi ehamba ngemisebenzi ayina koyikelwa nganto kuba isaya kuhlala yangena ngomvu zo weponti ngeveki ukuba iye e Bbai.

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Inteto yabati makubhenwe kumhlope ngendlela ezinje ukuba ayimi ndaweni nye Abanye bati makubhenelwe lento, abanye bateta ngenye, esiti sakuzitelekisa namazwi omteto oshicilelweyo sifumane ukuba zite twa ekungawazini wona umteto lo. Sitsho sakubon’ ukuba sizifunde ngocoselelo inowadi zama Silamusi nama ‘ ndia o Mr. A. 0. Ally no Rossamy Sammy, abapostile bobheno kwanenteto zentlanganiso—aside sibambe eyona nto ilukozo ; nanto eti ngo- kuncina ide ivele isuke ibe yinto engekoyo esibhalweni sornteto.

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Ilusizi apo into yokuti iqelana lakuhla- ngana seligqiba into egameni loninzi lisiti lingumzi, eti kanti lonto belingendelisanga ukuyipanda.

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Sesiwenzile lama, qaku sive ukuba i Rulu- neli iwuleke isandla umteto ngemvumelo ye Bhotwe la Pesheya, wakubon’ ukuba wawutunyelwe Pesheya kwa ungekangeni e Palamente. Impi engaba ibinetemba lokumfimfita kulento iyakuba sekuxakekeni ngelituba. Into kupela kukungcolisa nje amatyolo amhla kubandayo esinawo kwi Palamente ese Kapa. *Imvo* yala ukuba umzi uzonele embusweni ungenanto uya kuyifumana.

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Lamanqakwana atunyelwe ngumhlobo opesheya kwe Nciba : —

*Inguqulo Entsha ye Zibhalo. —* Oko Imvo ibingekabiko besingenabani osixelela ukuba ngoku kuxoxwa inguqulo yezi Bhalo; besiya sibone seyiguqulwe nje, singaba sateta nto ke. Nangoku site owaka nje siqwakaniswe ngopondo ngumfundisi owapendula u Rev. C. Bekwa, owasuka watsibela ekutini—nwa- fundilena amanantsi naminantsi, kwanga kuti kumelwe ukupendali olodidi lodwa. Kodwa Iona elilizvi Lantungululo betu simane siliguquguqula sifuna ukulingonisa ezingqond weni, aiivumi, kuba ukudalwa kwalo lisingisele emehlweni, oluhlobo lucha- zwe ngumfo ka Bekwa. Angalisebenzisa umntu oliciko nakuyipi indawo abe esenza ubuciko bake, ekuti ke xa sekusesi Bhai weni lingo lingaya emxolweni walo—*Amagosa e “Mvo”—*Malunga nokunqumamisa ipepa lomntu ongasabhatali bubulumko obuku u obo Mhleli, kuba kuti kanti umntu akako nasi kaya, alisafundwa nanguye, Unga u Mhleli ang awazisa amagosa amneede ngoku- shukumisa tempi kutetwa ngayo, nkuba louto ayinxamleko kuye. Ndenz’ ukuba entlanganisweni yo Titshala ebikwa Captain Veldtman kutetwe kakulu ngokuti elipepa linye lohlanga makufunwe imizamo yokuli- pakamisa lingatshoni. Ndinenkolo yokuba amagosa awayi kulindela bhatala ukushu- kumisa abaxeliweyo kuwo pambi kokuba benziwe ngomteto.

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Umbhali ongu “ Xakalashe” (Port Eliza, belli) usitumele ingxelo emnandi “ Ngama- shishi abantsundu ” bikona. Ibambe ukuba sisaziso esililungelo kubanini-shishini ekuti ke kufuneke ukuba ehnjenge *Mvo* ishishini licole imvutuluka xa lenze umse- benzi wokuhlanganisela amanye amashishini abaxhasi. Sinqatyelwe ke ngemiteto yeli ishishini ukuwapapasha lamashishini nga- pandle kokuba ade abe nawo ayayifeza itnfanelo yawo emhlope yokuposa itanjana, ngendlela yezaziso, kweli liyi Mvo elikakade liyilindele kumashishini abikowayo inxaso enjalo.

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Mayelana kodwa neshishini lontsundu eseliyenza kwi *Mvo* imfanelo sikululekile ukuyihl wayela kumagumbi omane inteto yombhaleli wetu oti : —

Umzi wase Bhayi kupela komzi ongaqayi- sa ngeqela elinobom lamashishini aba- ntsundu :—Ivenkile ka Mr. Foley, e Maxanibeni :—elinene lenza umsebenzi omhle kanye onconywa ngabo bonke abaka bayibona ivenkile yake. Inxalenye yampahla yake uyifumana pesheya kolwa- ndle, izitya uzifumana e Germany, ingubo (soft goods) uzifumana e England,—nditeta mna ukuti import. Ngenxa yokuba elinene liyifumana ngalendlela impahla yalo, linako ukutengisa ngamanani afanelekileyo. Ngo­ku elinene livula enye ivenkile e Ngqushwa. Ngenye imini umbali ozibiza ngo Gobe’i tyeni wayesiti impahla yase Bhayi ayilifa- nele elase Maxhoseni ndiyamcela ukuba aze ake ahambele u Mr. Foley e Ngqushwa. Ukuba umntu uyayazi i “ trade ” yake kwanohlobo Iwe “ customers ” zake, unoku- yifumana impahla yake e Bhayi enokuyilu- ngela i trade yake kwane customers zake nokuba ivenkile yake ise Maxhoseni na nokuba isemlungwini na. Ukungqina inteto yam—kuko abarwebi (merchants) base Bhayi abanezitora kwidolopu ezibalulekileyo kwelase Maxhoseni, lompahla ikwezo zitora ivela e Bhayi. Kananjalo i travelling clerks zezitora zase Bhayi zihamba zijikeleza lonke elase Maxhoseni, kuyo pesheya kwe Nciba nase Lusutu, njalo njalo, zizeke zifumane i orders ezifanelekileyo kwezo- ndawo. Oko kukuti i Bhayi linokumelana nge trade ne botwe lase Maxhoseni ukuba umntu lowo wenza i trade uyayazi into aye- nzayo — ukutenga nokutengisa impahla efanele abatengi (customers) bake.

Intlanganiso yama Tshatshi.—Ngu Rev. VV. Philip no Rev. H. Mtobi kulomahlulo wase Rini kwabantsundu abayakubako kwi ntlanganiso yokuhanjiswa kwe Lizwi e Komani kule nyanga.

U Mr. Hay Nabanyuli base Ngqushwa.

Namhla sinokuvakalisa ngokute-nqo ukuba u Mr. W. Hay, M.L.A., uyakubase Ngqushwa emva kweveki ezayo. Intla- nganiso nabanyuli zisengati ziyakuba ntatu:--Ngolwesi Hlanu, September 30, uya kudibana namafama alunge elwandle e Bell: ngo Mgqibelo, October 1, kusasa uyakuba kwintlanganiso yontsundu umzi wase Ngqushwa e Tyityaba (Sauerville) ; zc ngo Mvulo, October 3, abe nentlanga- niso nabamhlope besixeko sase Ngqu­shwa. Unga ungahlabelana banzi umzi ngeyase Tyityaba intlanganiso. Okwa- ngoku elinene libekekileyo alisakuba nakuwuhambela ose Dikeni umzi, aya kuwuvelela kodwa ngelinye ixesha. Ngu Mr. Tamplin, M.L.A., oya kuhlangana nelocala lomandla wabanyuli ngo Mgqi­belo weveki ezayo.

IZINTO NGEZINTO.

Murraysburg.—Ngenxa yokubalela Enyati kwelipakati, ingxowa ye rasi kona ibiseyi- hamba epontini, yaye eyombona iyiponti eneshumi.

Ingozi ye Nqwelo.—Indodana emhlope engu Jacob Gouws ituleke enqweleni e Sibalusuku yanyatelwa ngumkono elukaka- yini Iwaroboka. Akapilanga.

Inkumbi. — A magcudwana enkumbi asa- mana ukupapazela pakati kwe Naauwsport ne Middelburg road. Akazanga apela ukuta- batela ku December owadlulayo.

U Mr. Hay, M.L.A—U Mr. Hay ugqite kuleveki apa e Qonce, esinga e Natal, wobu- yo. ngokwenza intlanganiso nabanyuli bake e Bell nase Tyityaba.

ISIPITIPITI e Damara.—Ezivela kwelilizwe ngomkombe oyi Nautilus zezokuba ama Damara apetwe kakubi zipata-mandla zama Jamani. Ngati lizakufa.

Umiilingaso.— Kuvakala ukuba le Nkosa- na ise kumhlaba wemi Zizi kumda welama Mpondo olunge e Natal, kwaye kusitiwa usezintswolweni ngetuba lokudla.

Ukuhamba kwe Ngqakaqa.—Sekuko aba ntsundu abahliwe zingqakaqa e Barberton, nase Komati, nase Amsterdam kwelase Transvaal. Kukade ivela kwelama Swazi.

Ukuxhaswa Kwelishishini. — Akwanele kuwunqwenelela impumelelo umsebenzi wokumiswa kwe Mvo; kodwa oyena uno- ncedo ngoyakutumela imali noko axake. kileyo —St.

Okona Kuxasa “ Imvo."—Kusokola ngako konke ukuba imali yabatunyelwa ipepa ifike ngamaxesha eyalatelwe wona. Efike mva ifika teyinyele imbiza.—St.

Imarike yase Qonce.—Ngo Mgqibelo, 10 September :—Ibhotolo 2/1 ne 3/fi ngeponti; Amaqanda 5d ne 10J ngedazini; Itapile 8/3 ne 14,6 ngekulu ; Umbona 8/4 ngekulu; Inkuku 1/inye; Amatanga 2/6 ngedazini; Inkuni 27/.

Izizwe nomhlaba —Kuvakala ngase Natal ukuba isizwe esilisebe lama Bhaca ankosi iugu Cijisile, sitengo ifam ipela kwelonga- nyelwe ngu Ndabeni ngexabiso le £7,000 sicela imvumelo yokufudukela kulo. Ipepa lase Kokstad liyayirorela into leyo ngeliti indawo leyo ifanele abamhlope.

Ingozi Elusizi.—U Mr. Gibson nonyana wake, base Tinara, abaknngeli ndlela zeso- sithili bahlelwe yingozi xa bebehamba behlaula umhlambi osebenziyo. Suka qiti pantsi iqagana eli levili yekari baposeka emahasheni ate abenza kakubi. Babehle bisiwa kwa zibhedlele; ngati ubhetele u Mr. Gibson.

Odutyulwe Ngumpu.—Ngolwesi-Tatu Iwe ngapaya i Netevti idutyulwe ngumpu e Teafontein ngase Rini obugcalisele inyama- kazi epikele ukudla imifuno ka Mr. Leppan. Inetevu pofu ibikwazi oka, yati kuba ibiba yobeta nxamnye, kanti sowushenxisi we umpu ukuze idutyulwe. Ikwazibhedlele e Bini.

Ukolungiswa kwe Nqaku.—U " Jantje Assvogel ” uti:—Inkazana efunyenwe e Nxuba emlanjeni ote ukuyibika li Lawukazi, ngum-Xhosakazi, Iowa ndandibhale ogaye u Nonyanga, ufunyenwe ngo 21 August. Abantsundu abantu bakolwa ukuba ubulewe, kubonakala ukuba uqale wanxiliswa waza wabulawa, yileyo inkolo yabantsundu. Wa- lahleka ngo 6 ka August, wafunyanwa ngo 24 August.

Inzima yase Mauritius.—Umpatiswa-Ko- loni ufumene incwadi yombulelo evela ku Mbuso wase Mauritius kuba bati abelizwe bakuva ngenzima yoqwitela olwabhubhisa kanobom babenzela amalizo. Umpatiswa Koloni ke awaya ngaye amalizo lawo ucelwe ukuba abhengeze umbulelo lowo kwabo babete banceda kulonxwaleko yase Mauri, tius

Umsito Wempahla wase Rini.—Ngeveki egqitileyo kumsito wempahla ehambayo oti ubeko e Rini ngolwesi Tatu lokuqala Iwenya- nga zonke Ihamile zihambe inkoliso kwi 16s ezinve 7s ; Inkabi zokuxela £7 de kwasa kwi £9 3s ; ezitsalayo £1 7s. 6d. de kube £5 10s. ; Idyongose £1 16s. de kube £2 4s. ; Itnazi zenkomo £1 5s. (endala) de kube £6 17s. 6d.; Amatok'izi £1 15s. de kube £5 5s.; Amahashe £2 de kube £ 10.

Abagqobozi.—Oludidi Iwamasela lugqu- f gqisile kwivenkile ka Mr. VV. R. Lloyd ese Qoqodala, Glen Grey. Kwinyanga ezintlanu ezigqitileyo langena isela leba £37 emini, umlungu engasevenkileni. Nyanga mbini emva koko ute kwemaqanda u Mr. Green umpati wayo uyabuya apo ebete gxada kona ubona ngesanxu se Netevu sizibute pantsi kwetafile yokutengela. Sanikwa inyanga ezintatu e Lady Frere. Kweziveki zigqiti- leyo amasela afunyenwe ezamana netyeya yentsimbi yemali, ate akoyiswa angena ezingubeni. emka nexabiso elipakati kwe £5 ne £10. Into kukuba azi levenkile ifakwe ntonina yodwa le itsala amasela.

betshu lipantse ukushiya ukuncunza i Bhulu  
kunye nenqwelo yalo. Lincedwe yinkwe-  
nkwe yo Mxosa lakubon’ ukuba selijikela  
pantsi kwemizi lisihla umlambo, yati  
ingquva yenkewu yaziposa yalidadela ya-  
puma nalo kwanganeno; yasala inqwelo   
ibambeke ematyeni, inkabi sezibanjwe yiyo   
zona ukuba zingehli nomlambo. Lite ke i   
Bhulu kulo ukwenkwe—ngena uyokutsheqa,  
inkabi eziya, ndokubhatala. Ite ingquva yorafo kawundibhatale leyo yesiqti sake.   
Hayi larola 2/, yamemeza ke abafana beza   
Hayi ke bangene bazitsheqa, bapuma, lite i   
Bhulu kupani inqwelo leyo. bati bona kawu  
sibhatale eyenkabi, larola 3/. Hayi bangena  
bayirola yazi kupuma kwanganeno ngokuba  
bebe yitsala ngomva, bayeke bayiweza, lati  
seniyiquba iyokuqabela ; bati bona: Hayi  
kawusibhatale, ubusiqeshele ukuba siyikupe  
apa emanzini , hayi larola 4/, hayi ke bali-  
kapa bakuliqabelisa ngapezulu ; waye sele  
qaqazela yingqele ngokuba unkabi ubengene  
enxibe izihlangu nebhulukwe yonke lonto  
engazi ukuba Ingqoko iza kumbuza i Pass.  
Zinjalo ke ezale mvula tina. Asazi ke nku  
ba kube yintonina akufika ku Noyi ekaya.  
Ke ukutsho siti nakulumka bafo base Ma-  
bhulwini ningaqeli ukungena emhluzini, '  
wonipunga.

Native Opinion,

THURSDAY, SEPTEMBER 15, 1892

*WEAK-KNEED APPEAL*

LAST week a deputation of two  
from the committee managing

the matter of the proposed appeal  
against the Franchise Act in Kim-  
berley passed through the Border  
towns. We are afraid that- they  
failed to arouse any interest among  
the Natives in these parts in con-  
nexion with their mission. The  
impression seems to be growing  
that the movement is bolstered up   
in Kimberley by some white gentle-  
men, who are fired by a strong feeling  
of political hostility to Mr. Rhodes,  
and who do not care themselves to  
have their names to figure in it.  
But whatever be its origin, it is  
very gratifying that our people  
have not yielded readily to the  
schemes of the political incendiary.  
We have deprecated the appeal  
to England as ill-judged, since  
nothing had been done to make  
known to our friends in Parlia-  
ment and in the Government the  
Native feeling of dissatisfaction,  
if any existed, while the Bill was  
before the country It is well  
known Natives trusted Messrs.  
Innes, Sauer, and Merriman to  
do the best they can in a difficult  
position to safeguard their interests.  
The best these gentlemen have  
done we know. It is embodied in  
the Act; and consists of the dis-  
appearance of the dual vote; the  
securing of existing rights; while  
the Franchise has not been raised  
above the reach of our people, as  
some would have liked. Above all  
the Native has not been singled  
out for special harsh treatment   
from the rest of the community.  
All this has been before the country   
for months; and these psuedo-friends   
of the Natives said nothing. If it  
be true that white men in Kimber-  
ley are using the Native as a  
stalking-horse, it is not because  
they love our people more but  
because they love Mr. Rhodes and  
the deferred ballot less. Now,  
however, that the belated agitation  
has failed to rouse the Natives,  
even if the appeal should be perse-  
vered in there is no fear of its doing  
harm to our people by damaging  
them in the eyes of their European  
friends in the Colony as seemed  
at one time likely to be the case  
The appeal savoured to the more  
considerate among our people as a  
vote of no confidence in our friends  
in the Government and in Parlia-  
ment—a vote too which was being  
carried by stealth since nothing had  
been done to apprise them of our  
feelings. Possibly if they had been  
made aware of the alleged dissatisfac-  
tion of the people they might have  
held out; but finding universal  
acquiescence they had to make the  
best they can of a bad job. For  
our people after this to blame  
them would be bad enough ; but to  
join in a movement of extreme  
men for an appeal would be  
treachery towards friends who have  
long stood by us. Natives cannot  
afford to deal with their friends in  
Parliament in that way ; and they  
have wisely decided not to identify  
themselves with the doing of a  
small party of irreconcilables. We  
have no doubt their action in this  
respect will commend itself to  
Colonists generally, not excepting  
those of the Afrikander school.

*EASTERN PARASITES.*

THE only matter of general  
interest in Mr. Douglass’s  
speech at Grahamstown is no doubt  
the announcement of the birth of a  
Progressive Party in our political  
system. The sole draw-back about  
the announcement is that it should  
have been confided to Mr. Doug-  
lass, seeing that his political  
manners, have not been such as to  
win the admiration of sane and  
moderate men. There has always  
been scope for progressive men in  
Cape politics; and the materials  
of a progressive party have been  
superabundant especially in the  
shape of Eastern members. The  
Eastern members flung away the  
trump card when they consented  
to follow Sir Gordon Sprigg in a  
course which led to their becoming  
mere parasites to the Bond. The  
consequences of that blunder have  
been far-reaching in their perni-  
ciousness. They need not be de  
tailed here. If, however, the *Cape  
Times* is to be believed, when it  
says that ‘‘the Progressive party  
“ appears to have been hatched out  
“ of the locust eggs which became  
“ politically fertile in the waning  
“ of the Session ”—then the plague  
of locusts must be regarded as not   
an unmixed evil. True to their  
type as parasites the Eastern Mem-  
bers were again leaning on the  
Bond to help them in carrying

measures for the destruction of the locust pest in return for what assistance they rendered in the votes for coping with the *phy­lloxera ;* but they little dreamt that they were reclining on a broken reed. The Bondman deserted them at the last moment. “ Then “ it was,” to adopt the words of the *Cape Tinies, “* that the eyes of the “ Eastern members were opened to ‘' the mischief they had done in “ helping Bond supremacy. then “ it was that they convened a “ solemn assembly on the steps and “ sent for a photographer. Then “ it was that they grouped them- ‘‘ selves in martial posture round “ the doughty champion [Mr. “ Douglass] whose name recalls “ the heroism of brave days of old.” We are entirely at one with our. contemporary in the further lament:

Alas for the courage and resolution that arise too late ! Alas for the fire of battle that gleams in a captive’s eye! The Eastern men might have been a power in the land if they had known their strength and relied on it. But for their compli­ance brandy would still yield its contribution to the revenue sparing hardly-pushed bread-winners some part of the taxation on the necessaries of life. They too with their natural allies in the Western and Midland districts might have so ruled the order of constitutional reform as to secure uniform value to votes before undertaking a new revision of the registers revised but a few years before. With such amalgamation of interests as the Eastern men could have effected, it would have been impossible to impute—as the malignants do —race motives to enterprises of simple policy. And thus, too, the Bond, which deserves all praise in its organising and stimulating action, would have but shared the political cultivation of the land as a Conservative Association elsewhere occupies the field in rivalry with a Liberal Union. In such rivalry the political education of a people is best advanced. With all respect, however, for the one declared members of the Progressive Party, it may be doubted whether his name will be accepted as warranty for a sane and helpful system of political education.

But we are afraid the average Eastern member hicks the necessary resolution and fibre requisite in men who combine to see their principles carried out; and we are quite content if those of our way of thinking, finding it impossible to do everything they might desire, con­tent themselves with arranging compromises to save them from being entirely overwhelmed.

Grand as has been the exhibition function of the opening of opening. the South African and International Exhibition in Kimberley last week by His Excel­lency the Governor, it must be admitted it fell short of the ideal of what the occasion demanded. We cannot forget that at one time a suggestion was made that a member of the Royal Family should grace the inauguration of the Exhibition by his presence; and most certainly the magnitude of the affair deserved being so signalised ; but not only was this not carried out, but the heads of the various South African Governments were conspicuous by their absence. The Premier of the Gape Colony himself managed to be out of the way. It is to be hoped, however, that in spite of these untoward incidents the Exhibition will be a success, in every way realising the Lightest expectations of those who had to do with organising one of the grandest things for the advancement of the pro­sperity of South Africa as a whole. We trust our Native people may patronise it in large numbers, as it cannot but have the effect to broaden their ideas.

The vacancy in connexion MR. bidwell with the representation of for Uitenhage in the House of uiteniiage. Assembly, occasioned by

General Nixon forfeiting his seat, will prove a blessing to the constituency if it should result in the return of Mr. H. W. Bidwell of the *Uitenhage Times.* Mr. Bidwell’s claims on the constituency are so great; and his abilities as a debater and a Parliamenta­rian are so sufficiently well known that it would be strange if his election were contested. In him Parliament would secure an invaluable addition to its ability and intelligence. His views on questions of general import are known to be progressive and sound ; and would be urged with becoming judgment, and, as matters stand in our Parliament, with more than average ability. As a press­man, too, Mr. Bidwell is in possession of sources of information on political matters, second, if at all, to those of a minister of the Government, and he would add one more member to the small number which understands questions affecting the fourth estate. We heartily wish he would be elected.

A very important case of A check to interest to the Natives lias east London, been before the Eastern Districts Court. We allude to the matter of *Wm. C. Umvalo* versus *The Town Council,* which was an appeal from the Resident Magistrate of East Lon­don. The point in dispute was about the regulations of the Municipality aimed against Natives as Natives. One of these makes it an illegal act for a black man to carry a stick of a certain length and size, while any other individual of another colour may carry such a weapon, The E. D. Court ruled the regulation null and void, going as it does beyond the common law of the land, and the appeal of the plaintiff was sustained with costs in both Courts. This will please the Natives who had long groaned under the grinding oppression of East London illegal regula­tions. This town has long occupied an unenviable notoriety among Natives for its antipathy to them, and has only suc- ceeded in driving away the best classes of the Natives by this means. A spirit of trust in Natives, exercised in other towns, will now make matters better in spite of the municipality, and we have to thank the impartiality of our law courts for such mercies.

ONE FEMALE AND ANOTHER.

We have just lately met a remarkable lady. She is one about whom we want our Native readers to think, and to speak to others. We wish them to join us in helping to do that good which springs from right thoughts. The lady has travelled very much. Her duty may appear strange to readers of *Imvo.* Be­cause it is strange we write about her and her work. The lady is the daughter of an officer of the Royal Artillery, whose home is in England. She received a good education, as a gentleman’s daughter generally does in that country.

This lady is young and unmarried. The owners of the greatest newspaper in the world—the London *Times* have sent her to travel through different countries to see and to hear what she can, and write to them about the people and what she thinks of them, their countries, and their institutions. For this she receives a high salary. Besides other countries she has been in Natal, Transvaal, Free State, Basutoland to Kimberley, and this Colony. She wanted to know something about our Natives, and came here to learn what she could. So the writer had the pleasure of an introduction to her. She asked many questions of the condi­tion of our people: and she was very- sharp. The Labour and the Location difficulties were uppermost in her mind. She wanted to know the truth about these things. What for ? Two purposes. One was that she might write to the *Times,* and through its pages tell the Queen, and the Parliament, and the people ??? land, what she learned about these ???cult matters, so as to enable them to ??? just ideas of us and. of our affairs the other was that she might help ??? see our way to the best plan of ??? good for our Natives in the way of ?? ing among and for the Colonists to, advantage and the Natives real be ???

But it was less to speak of this than of the lady as an example to our Native females, and the very honourable place one of their own sex may take in the world and in literature that we have pen­ned these notes. This lady travels alone, sees, hears, learns whatever she can to write about and tell to others. She came from England, now she has again gone on board a steamer, this time, also alone, to Australia. From there she may go again across the ocean, thousands of miles, to California or to Japan and India, before she goes back to England.

Now, why is she able to do this? Be­cause she is not only educated in what the schools taught her, but because after she left them she continued in her ordi­nary daily, active life, still to carry on learning, but on broader lines. All she bad gained at school became now only as steps to the wider, broader, higher sight of duty in life in every way. Then there is another cause : She not only respects herself by being good, pure, truly womanlike, but by her words, her looks, her acts she makes her life respected by all others; and therefore it is she can travel the world all over, and be every­where treated as a good creature should everywhere be received, and everywhere readily helped, with politeness and with gladness.

This is not a question of colour, but of brains; of female purity of thought, words, and life ; and of industry rightly directed. This is proved in a very plain way. From us has gone out The African Choir. The Zulu Christians have sent to England a much better choir than that. From out of the Black Schoo’s and Col­leges in the United States of America, a far better one than either of these has been travelling, namely: The Jubilee Singers. These are ladies and gentlemen of our own hue. but properly brought up in their homes, highly educated, and take that care of themselves which wins the respect, and not merely the money, of thousands of white people everywhere they go. Then there are, again, girls and women of another dark-skinned race, who are perhaps yet more accomplished by education than the Jubilee Singers. They are Natives of India. There they are not only teachers, evangelists, mission­aries, but (like the Scotch lady, Miss Waterston, who used to be at Lovedale) are doctors. All these are greatly esteem­ed by other females, heathen and Christian; and the men feel pride and honour in their noble characters, the purity and usefulness of their lives. The men take care that no words shall be heard or acts done before these good crea­tures, who so labour to raise other women and girls out of the animalism, therefore brute-like, slate in which the Native worn in everywhere is sunk.

It is by lifting woman from the low level she is on amongst us Natives,— heathen, and unfortunately Christian too; and by raising our girls and women from the ground of the common four- footed animal to a right sense of the fact that they are beings created in God’s own form; creatures into whose nostrils He has breathed the Divine spirit, and there­fore their bodies are the Temples of the Holy Ghost, that we shall see females take their true place. For by that course man himself is made better in his nature; therefore in his home, his life. He helps himself who helps his womenfolk to be on a high level. Purity is the kernel of every woman’s existence, no matter what her nation or her colour. And the more purity she has the stronger will the man, aye, will the nation be.

When most of our girls leave school they cease to continue their education. They think they have learned all there is to learn. When they go back to their huts, they should then help to prove the good school has done them. That is the moment to start on the new life. They are then on its threshold. And there they should guard their eyes, their ears, their tongues, their bodies, for each one—each female, like the man—each body, is as the sanctuary of the living God, to be kept holy. From school to hut the change is great, injurious, often destructive to the whole moral life of the young girl (often womanlike in years at the time) from that moment of her return. The beloved pastor, Tiyo Soga, plainly pointed out that the hut life is the ruin of our females. Why? Because it does not guard decency in any way, day or night. The intellect can be sound only in a sound, pure body. With both kept right our females may, nay must, will rise to the levels of those examples of good ones of their sex, of whom we have spoken. Our beloved Queen takes a large and personal interest in this matter. Her own daughters, and her daughters in-law, and her grand daughters, all work, work, and work hard to show by their lives that they care for even the poorest of females, that these may be all lifted up out of the dirt of impure lives, and earn honor and respect, as well as dress, food, and homes. A good woman is precious above rubies. L ke honoured men, she shall stand before princes. And amongst those of the black race who have risen, and are to-day in this noble position, we may name Dr. Blyden, Ambassador for the Republic of Monrovia to the Court at St. James, and whose wife, a few weeks ago, accompanied to Windsor Castle, to present to Her Majesty and Her Majesty’s family, in her quiet, homely way, another, an aged black woman, that is Mrs. Rix, also from the Re­public named. Thus our Natives will understand that it is not with the wise, the noble, the good, a question of an individual’s colour, but what is the character, the nature of the native. Who after this, will begin to reform the hut­life abominations, and start our native on a career of education, of purity, and thereby a determination to make the Natives a capable people for the best of Govern­ments, beginning by raising first our girls and women to the condition which shall secure, in the end, a complete regeneration, and the elevation of the native races in these lands? The purity of woman is the soul of her nation’s life.

Each a man of one wife, and carefully preserving the chastity of their females, married and single, they were them­selves strong in body, in character, and in courage; and because they were these, the Teutons, as a nation, at last beat out barbarism, trampled on an effete civili­sation, and conquered the world. What course will our men take in this matter? If they will be a nation they *must* do something in it.